The Commonwealth of the Victorious Logos PART 4

A Christian Theology of Economic Justice, Human Dignity, and the Defeat of Mammon

Copyright & License.....13
Prayers and Liturgies of the Commonwealth.....15
Devotions for Work, Stewardship, Justice, Mercy, Creation, Community, and the Victory of the Logos.....15
Introduction.....15
A Morning Prayer for Work.....17
A Prayer Before Beginning a Shift.....19
A Prayer for Workers.....20
A Prayer for Employers and Managers.....22
A Prayer for the Unemployed.....23
A Prayer for Those Unable to Work.....25
A Prayer for the Poor.....26
A Prayer for Debtors.....27
A Prayer for the Wealthy.....29
A Prayer for Small Business Owners.....30
A Prayer for Cooperatives.....31
A Prayer for Labor Unions.....32
A Prayer for Public Servants.....33
A Prayer for Political Leaders.....35
A Prayer for Honest Elections.....36
A Prayer Against Corruption.....37
A Prayer for Housing.....38
A Prayer for the Homeless.....39
A Prayer for Migrants and Refugees.....41
A Prayer for Farmers and the Land.....42
A Prayer for Creation.....43
A Prayer for Technology.....45
A Prayer Before a Community Meeting.....46
A Prayer Before Collective Bargaining.....47

A Prayer Before Opening a Cooperative..... 48
A Prayer Before a Meal..... 50
A Prayer for Sabbath.....51
A Prayer of Repentance for Economic Sin..... 52
A Litany of Human Dignity.....53
A Litany Against Mammon.....56
A Litany of the Commonwealth.....59
A Blessing of Tools.....62
A Blessing of a Workplace.....62
A Blessing of a Home..... 63
A Blessing of a Cooperative Enterprise..... 65
A Commonwealth Evening Prayer.....66
The Great Commonwealth Prayer..... 68
Final Benediction.....73
Glossary of Commonwealth Humanism..... 75
Key Terms in the Theology of the Victorious Logos and the Commonwealth Humanist Tradition..... 75
Introduction.....75
Alienated Labor..... 76
Antichrist Pattern.....76
Association..... 77
Authority.....78
Babylon.....79
Capital.....80
Capitalism.....81
Codetermination..... 82
Common Good..... 82
Commonwealth.....83
Commonwealth Humanism..... 84

Commonwealth State....86
Communion....86
Consumerism....87
Cooperative....88
Creation as Gift....89
Democratic Economy....90
Distributed Ownership....90
Domination....91
Economic Democracy....92
Economic Pluralism....93
Economy of Gift....94
Enough....95
Eschatological Commonwealth....95
Freedom....96
Grace....97
Human Dignity....98
Institutional Conversion....98
Intermediate Institutions....99
Justice....100
Labor....100
Logos....101
Mammon....102
Market....103
Market Absolutism....103
Mutual Aid....104
Oligarchy....105
Participation....105
Person....106

Political Idolatry..... 107
Private Property..... 108
Public Good..... 109
Reconciliation..... 109
Reform..... 110
Restorative Judgment..... 111
Sabbath..... 111
Social Insurance..... 112
Solidarity..... 112
Stewardship..... 113
Subsidiarity..... 114
Theosis..... 114
Universal Reconciliation..... 115
Victorious Logos..... 115
Work..... 116
Worker Cooperative..... 117
Works Council..... 118
Closing Definition..... 118
Commonwealth Humanism in One Statement..... 118
The Commonwealth Humanist Catechism..... 120
A Question-and-Answer Guide to the Commonwealth of the Victorious Logos..... 120
Introduction..... 120
Part I..... 121
The Foundations..... 121
1. What is Commonwealth Humanism?..... 121
2. What is the theological foundation of Commonwealth Humanism?..... 122
3. What does Commonwealth Humanism believe

about creation?..... 122
4. What is the human person?..... 123
5. What is human dignity?..... 124
6. What is communion?..... 125
7. What is the opposite of communion?.....125
8. What is Mammon?..... 126
9. Is wealth evil?..... 127
10. Is poverty holy?.....127
Part II..... 128
Work and the Economy..... 128
11. What is the purpose of the economy?..... 128
12. What is work?..... 129
13. Why does work possess dignity?..... 129
14. Does Commonwealth Humanism support private enterprise?..... 130
15. Does Commonwealth Humanism support markets?..... 131
16. Is Commonwealth Humanism capitalist?..... 132
17. Is Commonwealth Humanism socialist?.....133
18. What is economic pluralism?.....133
19. What is economic democracy?..... 134
20. What is distributed ownership?.....135
Part III.....136
Property and Stewardship.....136
21. Does Commonwealth Humanism affirm private property?..... 136
22. What is stewardship?..... 137
23. May a person seek prosperity?.....137
24. What does Commonwealth Humanism teach

about inheritance?..... 138
25. What is the meaning of enough?.....139
Part IV.....139
Workers and Enterprise.....139
26. What does the worker deserve?..... 139
27. Does Commonwealth Humanism support unions?. 140
28. What is a worker cooperative?.....141
29. Does Commonwealth Humanism oppose employers?..... 142
30. What is the responsibility of management?..... 142
Part V..... 143
Government and Politics..... 143
31. What is the purpose of government?.....143
32. Does Commonwealth Humanism support a large state?.....144
33. What is subsidiarity?.....145
34. What is solidarity?..... 146
35. Does Commonwealth Humanism support democracy?..... 146
36. What is political idolatry?.....147
37. Does Commonwealth Humanism support political violence?..... 147
38. What is oligarchy?..... 148
Part VI.....149
Community and Civil Society..... 149
39. Why is community necessary?.....149
40. What are intermediate institutions?.....149
41. What is mutual aid?.....150

42. Does charity replace justice?.....151
43. Does government replace community?.....151
Part VII..... 152
Technology and Creation.....152
44. Is technology good or evil?.....152
45. How should new technology be judged?..... 153
46. What does Commonwealth Humanism teach about creation?..... 154
47. Does ecological responsibility require economic collapse?.....154
Part VIII.....155
The Church and the Commonwealth..... 155
48. What is the Church's social responsibility?.....155
49. Should the Church control the state?..... 156
50. Should Christians withdraw from politics?.....156
51. What is the Eucharistic meaning of the Commonwealth?..... 157
Part IX.....157
Justice and Reconciliation..... 158
52. What is justice?..... 158
53. What is reconciliation?.....158
54. Does forgiveness eliminate accountability?.....159
55. What is restorative judgment?.....159
56. What is universal reconciliation?.....160
Part X..... 160
The Commonwealth Way of Life..... 160
57. How should a Commonwealth Humanist use money?..... 160
58. How should a Commonwealth Humanist work?....

161
59. How should a Commonwealth Humanist consume?....162
60. Why is Sabbath important?....163
61. What is the daily discipline of Commonwealth Humanism?....163
Part XI....164
Difficult Questions....164
62. Can a wealthy person be a Commonwealth Humanist?....164
63. Can a business owner be a Commonwealth Humanist?....165
64. Can a socialist be influenced by Commonwealth Humanism?....166
65. Can a conservative be influenced by Commonwealth Humanism?....166
66. Is Commonwealth Humanism left-wing or right-wing?....167
67. Is the Commonwealth a utopia?....168
68. Why build institutions if they remain imperfect?...168
69. What does it mean to build the Commonwealth where you stand?....169
70. What is the final hope of Commonwealth Humanism?....170
The Short Commonwealth Catechism....171
What is the world?....171
What is the human person?....171
What is work?....171
What is property?....171

What is wealth?.....171
What is a market?.....171
What is government?..... 172
What is freedom?..... 172
What is solidarity?..... 172
What is subsidiarity?.....172
What is justice?..... 172
What is Mammon?..... 172
What is communion?..... 172
What is the Commonwealth?..... 173
What is our task?.....173
What is our hope?..... 173
Final Confession of the Commonwealth..... 173

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A Christian vision for transforming economic life from the rule of Mammon into a commonwealth of dignity, stewardship, justice, participation, and communion.

Prayers and Liturgies of the Commonwealth

Devotions for Work, Stewardship, Justice, Mercy, Creation, Community, and the Victory of the Logos

Introduction

Prayer does not replace action.

Prayer forms the person who acts.

A society may possess laws without justice.

Institutions without compassion.

Wealth without gratitude.

Work without meaning.

Power without restraint.

Activism without wisdom.

Prayer places human action beneath judgment.

It reminds the worker that labor is not the entirety of identity.

It reminds the employer that authority is stewardship.

It reminds the wealthy that possession is temporary.

It reminds the poor that poverty does not determine human worth.

It reminds the ruler that power is accountable.

It reminds the activist that enemies remain human beings.

It reminds the Church that worship without love becomes contradiction.

The following prayers may be used privately or adapted for communal worship according to the traditions and practices of a congregation.

They are not intended to replace historic Christian liturgies.

They are supplementary prayers arising from the Theology of the Victorious Logos and the social vision of Commonwealth Humanism.

Their central petition is simple:

May the order of domination be transformed into the order of communion.

A Morning Prayer for Work

O God, Source of life and giver of every good gift,

I receive this day from You.

Before I produce anything,

I have received existence.

Before I earn anything,

I have received life.

Before I accomplish anything,

I have been sustained by gifts I did not create.

Teach me, therefore, to work without pride.

Keep me from laziness,

but also from the worship of productivity.

May the work of my hands and mind serve life.

Where my work is meaningful,

teach me gratitude.

Where my work is difficult,

give me endurance.

Where my workplace is unjust,

give me wisdom and courage.

Where I possess authority,

teach me service.

Where I receive instruction,

teach me humility without servility.

Protect me from dishonesty.

Protect me from contempt.

Protect me from treating another person as a tool.

May I remember that every person I encounter possesses a dignity no wage, title, or market can measure.

Through the Victorious Logos,

Amen.

A Prayer Before Beginning a Shift

Lord of all honest labor,

be with those who begin their work.

With the driver entering the road.

With the nurse entering the hospital.

With the cleaner entering the empty building.

With the worker entering the factory.

With the teacher entering the classroom.

With the cook entering the kitchen.

With the farmer entering the field.

With the clerk opening the store.

With the mechanic lifting the hood.

With the caregiver entering the home of another.

With every person whose work is necessary but rarely praised.

Grant safety.

Grant patience.

Grant skill.

Grant fair treatment.

May work serve life,

and may no worker be forgotten.

Amen.

A Prayer for Workers

God of justice and mercy,

remember all who labor.

Those who work with their hands.

Those who work with machines.

Those who work in offices.

Those who work in homes.

Those who care for children.

Those who care for the elderly.

Those who labor at night while others sleep.

Those whose work is dangerous.

Those whose work is insecure.

Those whose labor is underpaid.

Those who fear losing employment.

Those who endure humiliation in silence.

Protect workers from exploitation.

Strengthen legitimate solidarity.

Give wisdom to unions and worker associations.

Give courage to those who speak against abuse.

Give restraint to those who possess power.

May every worker receive what is just.

May workplaces become safer.

May authority become accountable.

May labor participate in dignity.

Amen.

A Prayer for Employers and Managers

Lord of wisdom,

be with all who possess authority over the work of others.

Remind them that workers are not machines.

That schedules affect families.

That wages affect homes.

That workplace decisions affect bodies, minds, and communities.

Give employers courage to build sustainable enterprises.

Give managers patience.

Give supervisors fairness.

Give business owners wisdom in risk.

Protect them from greed.

Protect them from pride.

Protect them from fear that turns every relationship into control.

Teach them to listen.

Teach them to communicate clearly.

Teach them to correct without humiliation.

Teach them to recognize contribution.

May profit remain a servant of legitimate enterprise and never become an excuse for cruelty.

May authority become stewardship.

Amen.

A Prayer for the Unemployed

God who knows every person by name,

remember those seeking work.

Those who send applications and receive no answer.

Those who fear eviction.

Those who have lost confidence.

Those whose industries have disappeared.

Those whose skills are no longer recognized.

Those who are willing to work but cannot find opportunity.

Protect them from despair.

Protect them from shame.

Remind them that unemployment does not erase dignity.

Open paths toward:

work,

training,

assistance,

and community.

Move institutions to respond with competence and compassion.

Give families patience with one another during economic stress.

And give us courage to build an economy in which people are not discarded.

Amen.

A Prayer for Those Unable to Work

God of compassion,

remember those whose bodies or circumstances prevent ordinary employment.

Those living with disability.

Those recovering from injury.

Those providing unpaid care.

Those whose strength has diminished with age.

Those whose lives cannot be measured by economic productivity.

Protect them from abandonment.

Protect them from humiliation.

Protect them from systems that treat dependence as moral failure.

Teach society to honor human worth beyond wages.

Grant support.

Grant friendship.

Grant accessible community.

Grant opportunities for participation according to each person's capacity and desire.

May no one be considered useless.

Amen.

A Prayer for the Poor

God who hears the cry of the afflicted,

remember those living in poverty.

Those choosing between food and rent.

Those living without stable shelter.

Those burdened by impossible bills.

Those working and still unable to meet basic needs.

Those navigating complicated systems of assistance.

Those treated with suspicion because they are poor.

Give bread.

Give shelter.

Give work where work is needed.

Give assistance where assistance is needed.

Give justice where exploitation has occurred.

Give community where isolation has taken root.

Protect the poor from becoming objects of political rhetoric.

Protect them from becoming objects of religious performance.

May they be heard as participants in the Commonwealth.

May their dignity be defended.

Amen.

A Prayer for Debtors

Merciful God,

remember all who are burdened by debt.

Those who borrowed in desperation.

Those who made mistakes.

Those deceived by predatory terms.

Those facing medical bills.

Those burdened by education costs.

Those overwhelmed by interest.

Those afraid to open letters or answer the telephone.

Bring truth where shame has created secrecy.

Bring wise counsel where confusion reigns.

Bring restraint to lenders.

Bring justice against fraud.

Bring mercy where mercy is possible.

Give debtors courage to face reality without despair.

Teach communities to distinguish responsibility from cruelty.

May financial obligations never become justification for destroying the human person.

Amen.

A Prayer for the Wealthy

God, giver of every good thing,

remember those entrusted with abundance.

Protect them from the illusion of self-creation.

Protect them from isolation.

Protect them from flattery.

Protect them from the belief that wealth proves moral superiority.

Teach them stewardship.

Teach them generosity.

Teach them to build institutions that serve life.

Teach them to pay justly.

Teach them to invest responsibly.

Teach them to listen to those who experience the consequences of their decisions.

May wealth become service rather than domination.

May abundance become generosity rather than fear.

May those who possess much remember that all possession is temporary.

Amen.

A Prayer for Small Business Owners

Lord of creativity and labor,

remember those who build small enterprises.

Those who risk savings.

Those who employ neighbors.

Those who work long hours.

Those who face uncertain markets.

Those competing against concentrated power.

Give them wisdom.

Protect them from dishonest practices.

Protect them from unnecessary burdens.

Protect them also from the temptation to transfer every hardship onto workers.

May their businesses serve genuine needs.

May they find fair access to capital.

May they build workplaces of dignity.

May success produce gratitude.

May failure not destroy their sense of worth.

Amen.

A Prayer for Cooperatives

God of communion,

bless those who attempt to work together through shared ownership and responsibility.

Protect them from factionalism.

Protect them from incompetence disguised as idealism.

Protect them from domination by hidden elites.

Give them:

clear governance,

honest accounting,

competent management,

patient communication,

and shared purpose.

Teach members to participate responsibly.

Teach leaders to exercise authority transparently.

May cooperation become more than a slogan.

May it become a durable institution of shared responsibility.

Amen.

A Prayer for Labor Unions

God of justice,

guide organizations formed for the protection and representation of workers.

Give their leaders integrity.

Give their members participation.

Protect them from corruption.

Protect them from internal tyranny.

Protect them from political manipulation.

Give them courage in negotiation.

Give them wisdom in compromise.

May they defend workers without hatred.

May they seek fair agreements.

May solidarity become responsibility rather than factionalism.

Amen.

A Prayer for Public Servants

God of justice and order,

remember those entrusted with public administration.

Judges.

Clerks.

Inspectors.

Teachers.

Transit workers.

Emergency responders.

Social workers.

Engineers.

Planners.

Administrators.

Give them patience with the public.

Protect them from corruption.

Protect them from indifference.

Protect them from using procedure as a shield against human need.

Give them courage to follow just law.

Give them wisdom where discretion is necessary.

May public authority remain service.

Amen.

A Prayer for Political Leaders

Lord of nations,

remember all who hold political office.

Protect them from pride.

Protect them from fear.

Protect them from corruption.

Protect them from those who flatter power for personal gain.

Give them wisdom to distinguish:

the urgent from the theatrical,

the common good from factional advantage,

and leadership from domination.

Teach them that office is temporary.

Teach them that opponents remain human beings.

Teach them that every policy eventually reaches real lives.

May they govern with justice and humility.

Amen.

A Prayer for Honest Elections

God of truth,

protect the institutions through which people choose their representatives.

Protect voters from intimidation.

Protect public debate from deliberate deception.

Protect institutions from corruption.

Give citizens wisdom.

Give candidates restraint.

Give losing parties courage to remain within peaceful constitutional life.

Give winning parties humility.

May political disagreement never become permission for dehumanization.

Amen.

A Prayer Against Corruption

God of truth,

bring hidden corruption into the light.

Expose bribery.

Expose theft.

Expose favoritism.

Expose fraudulent contracts.

Expose the abuse of public office.

Give courage to witnesses.

Protect those who report wrongdoing through lawful channels.

Strengthen auditors, investigators, journalists, courts, and honest officials.

But protect society also from false accusation and political revenge.

Let truth prevail over rumor.

Let evidence prevail over manipulation.

Let public resources serve the public.

Amen.

A Prayer for Housing

God of shelter,

remember all who lack stable homes.

Those sleeping outdoors.

Those moving between temporary rooms.

Those facing eviction.

Those living in unsafe conditions.

Those unable to afford the communities where they work.

Those young people who cannot imagine stable independence.

Give wisdom to builders.

Give courage to communities.

Give justice to tenants.

Give responsibility to landlords.

Give competence to public authorities.

Remove unnecessary barriers to construction.

Protect neighborhoods from displacement without turning communities into museums.

May homes be built.

May empty places become inhabited.

May housing become shelter rather than permanent anxiety.

Amen.

A Prayer for the Homeless

Christ who had no place to lay His head,

remember those without stable shelter.

Protect them from:

violence,

exposure,

exploitation,

and contempt.

Give immediate refuge to those in danger.

Give treatment to those who need treatment.

Give housing to those who need housing.

Give companionship to those who have become isolated.

Give patient assistance to those whose needs are complex.

Teach us not to turn suffering into abstraction.

May every person without a home remain visible to the Commonwealth.

Amen.

A Prayer for Migrants and Refugees

God of Abraham, who journeyed from his homeland,

remember migrants and refugees.

Those fleeing war.

Those seeking work.

Those separated from family.

Those learning new languages.

Those vulnerable to exploitation.

Protect them from trafficking.

Protect them from fraudulent employers.

Protect them from hatred.

Give governments wisdom to maintain lawful and humane systems.

Give communities patience in integration.

Give newcomers respect for the laws and communities they enter.

Give receiving communities confidence without cruelty.

May solidarity include both the stranger and the existing neighbor.

Amen.

A Prayer for Farmers and the Land

Creator of earth and seed,

remember those who cultivate the land.

Farmers.

Farm workers.

Gardeners.

Herders.

Fishers.

Those who rise early.

Those who depend upon weather.

Those burdened by debt.

Those preserving family farms.

Those developing new methods.

Give rain in season.

Protect soil.

Protect water.

Protect workers from exploitation.

Give wisdom in the use of technology.

Teach us gratitude for food.

Teach us not to waste what others labored to produce.

May the land remain fruitful for generations yet unborn.

Amen.

A Prayer for Creation

Creator of all things,

forgive us where we have treated creation only as inventory.

Where rivers are polluted,

bring restoration.

Where soil is exhausted,

bring renewal.

Where air is poisoned,

bring healing.

Where species disappear through carelessness,

teach responsibility.

Give scientists wisdom.

Give engineers creativity.

Give governments courage.

Give businesses foresight.

Give households discipline.

Protect ecological concern from both indifference and ideological cruelty.

Teach us to repair what can be repaired.

Teach us to preserve what should be preserved.

Teach us to use without destroying.

Amen.

A Prayer for Technology

God of wisdom,

guide those who create powerful technologies.

Engineers.

Researchers.

Designers.

Programmers.

Entrepreneurs.

Public officials.

Give them imagination joined to restraint.

May technology reduce suffering without reducing human dignity.

May automation serve human flourishing.

May digital systems connect without enslaving attention.

May information systems serve truth rather than manipulation.

May artificial intelligence be governed with wisdom, accountability, and regard for the human person.

Protect society from surveillance without limit.

Protect workers from careless displacement.

Teach us to ask not only what can be built,

but what should be built.

Amen.

A Prayer Before a Community Meeting

God of communion,

be present among us as we meet.

Protect us from vanity.

Protect us from the desire to win every argument.

Protect us from hidden agendas.

Give us courage to disagree honestly.

Give us patience to listen.

Give us clarity in decision.

Give us humility when evidence contradicts our preferences.

May the quiet be heard.

May the powerful practice restraint.

May decisions become accountable.

May this meeting produce something more useful than words.

Amen.

A Prayer Before Collective Bargaining

God of justice and peace,

be present with those who negotiate.

Protect both sides from deception.

Protect workers from exploitation.

Protect enterprises from impossible demands.

Give negotiators patience.

Give them accurate information.

Give them courage to speak clearly.

Give them wisdom to compromise where compromise is just.

May conflict become negotiation.

May negotiation produce durable agreement.

May no person be humiliated.

May truth govern the table.

Amen.

A Prayer Before Opening a Cooperative

God of fellowship,

we dedicate this work to the common good.

May this cooperative become a place of:

honest labor,

shared responsibility,

competent management,

and mutual respect.

Protect us from the illusion that good intentions alone guarantee success.

Teach us accounting.

Teach us governance.

Teach us patience.

Teach us correction.

Teach us how to disagree without destroying the institution we share.

May our work serve genuine needs.

May our ownership become stewardship.

May our participation become responsibility.

Amen.

A Prayer Before a Meal

Giver of life,

we receive this food with gratitude.

Remember those who:

planted,

harvested,

processed,

transported,

prepared,

and served it.

Remember those who hunger.

Teach us to waste less.

Teach us to share more.

May this table become a place of peace.

May food become fellowship.

May abundance become gratitude.

Amen.

A Prayer for Sabbath

God of rest,

release us from the illusion that the world depends entirely upon our labor.

Teach us to stop.

Teach us to receive.

Teach us to worship.

Teach us to delight.

Protect workers who are denied necessary rest.

Protect those whose economic circumstances make rest difficult.

Teach employers to respect human limits.

Teach households to resist endless consumption.

May Sabbath become a sign that human beings were created for more than production.

Amen.

A Prayer of Repentance for Economic Sin

Merciful God,

we confess that we have often worshiped what we claim merely to use.

We have trusted wealth.

We have envied possession.

We have ignored the poor.

We have treated workers as invisible.

We have consumed without gratitude.

We have wasted what others needed.

We have used people for advantage.

We have remained silent before exploitation when silence benefited us.

We have condemned systems while refusing to examine ourselves.

We have spoken of justice while practicing contempt.

We have spoken of community while avoiding responsibility.

Forgive us.

Reveal what must change.

Give us courage to make restitution where possible.

Give us wisdom to reform institutions.

Give us patience to build.

Lead us from Mammon toward communion.

Amen.

A Litany of Human Dignity

Leader:

For the worker whose labor is unseen,

People:

May their dignity be remembered.

Leader:

For the poor person reduced to a statistic,

People:

May their dignity be remembered.

Leader:

For the unemployed person who has lost confidence,

People:

May their dignity be remembered.

Leader:

For the elderly person living in isolation,

People:

May their dignity be remembered.

Leader:

For the disabled person treated only as a cost,

People:

May their dignity be remembered.

Leader:

For the migrant vulnerable to exploitation,

People:

May their dignity be remembered.

Leader:

For the prisoner reduced to a number,

People:

May their dignity be remembered.

Leader:

For the child whose future is shaped by poverty,

People:

May their dignity be remembered.

Leader:

For the person burdened by debt,

People:

May their dignity be remembered.

Leader:

For every person whom society has made invisible,

People:

May we learn to see.

A Litany Against Mammon

Leader:

From the belief that wealth determines worth,

People:

Deliver us, O God.

Leader:

From the belief that everything has a price,

People:

Deliver us, O God.

Leader:

From the fear that there can never be enough,

People:

Deliver us, O God.

Leader:

From contempt for the poor,

People:

Deliver us, O God.

Leader:

From envy of the wealthy,

People:

Deliver us, O God.

Leader:

From work without rest,

People:

Deliver us, O God.

Leader:

From consumption without gratitude,

People:

Deliver us, O God.

Leader:

From ownership without stewardship,

People:

Deliver us, O God.

Leader:

From authority without accountability,

People:

Deliver us, O God.

Leader:

From politics without truth,

People:

Deliver us, O God.

Leader:

From justice without mercy,

People:

Deliver us, O God.

Leader:

From mercy without truth,

People:

Deliver us, O God.

Leader:

From isolation and despair,

People:

Lead us into communion.

A Litany of the Commonwealth

Leader:

Where workers are voiceless,

People:

Teach us to build participation.

Leader:

Where wealth becomes domination,

People:

Teach us to build accountability.

Leader:

Where communities are fragmented,

People:

Teach us to build association.

Leader:

Where the poor are invisible,

People:

Teach us to see.

Leader:

Where homes are lacking,

People:

Teach us to build.

Leader:

Where creation is damaged,

People:

Teach us to repair.

Leader:

Where politics produces hatred,

People:

Teach us truthful peace.

Leader:

Where institutions become corrupt,

People:

Teach us reform.

Leader:

Where despair says nothing can change,

People:

Teach us faithful action.

Leader:

Where Mammon rules desire,

People:

Lead us toward communion.

A Blessing of Tools

God of creation and craft,

bless these tools and those who use them.

May they build rather than destroy.

Repair rather than waste.

Serve rather than dominate.

Protect those whose work is dangerous.

Give skill to the inexperienced.

Give patience to the teacher.

Give humility to the expert.

May the work performed through these tools serve life.

Amen.

A Blessing of a Workplace

God of all honest labor,

bless this place of work.

May those who enter here be treated with dignity.

May authority be exercised responsibly.

May workers act honestly.

May managers act justly.

May customers be treated truthfully.

May safety be protected.

May conflict be resolved fairly.

May profit never become an excuse for cruelty.

May difficulty produce cooperation rather than contempt.

May the work performed here contribute to genuine human good.

Amen.

A Blessing of a Home

God of shelter and hospitality,

bless this home.

May it be a place of:

rest,

truth,

safety,

forgiveness,

and welcome.

Protect those who live here from fear.

Teach them to share responsibility.

May possessions remain servants.

May money never become master.

May the table be shared.

May the lonely find welcome.

May conflict be repaired.

May gratitude dwell here.

Amen.

A Blessing of a Cooperative Enterprise

God of communion,

bless this shared enterprise.

Give wisdom to its members.

Integrity to its officers.

Competence to its managers.

Honesty to its accounting.

Patience to its meetings.

Justice to its decisions.

May shared ownership produce shared responsibility.

May participation remain real.

May disagreement remain truthful.

May prosperity become stewardship.

May hardship produce solidarity.

May this enterprise serve the community around it.

Amen.

A Commonwealth Evening Prayer

God of the unfinished world,

the day ends,

but the work remains incomplete.

Some are still hungry.

Some remain without shelter.

Some are afraid of tomorrow.

Some work through the night.

Some are lonely.

Some are imprisoned.

Some carry debts they cannot imagine repaying.

Some possess abundance and do not know how to use it.

Some possess power and fear losing it.

Some seek justice and are becoming consumed by hatred.

Some seek peace and are becoming indifferent to injustice.

Have mercy upon us all.

Receive what was done faithfully today.

Correct what was done wrongly.

Reveal what was ignored.

Give rest to the weary.

Give courage to the afraid.

Give wisdom to those who decide.

Give compassion to those who possess.

Give hope to those who have little.

And teach us tomorrow to build more faithfully.

We entrust the unfinished Commonwealth to You.

Amen.

The Great Commonwealth Prayer

O God,

Source beyond possession,

Giver beyond price,

Life beyond calculation,

You created the world as gift.

You created the human person for communion.

Yet we have turned gifts into idols.

We have measured people by wealth.

We have measured time only by productivity.

We have measured land only by price.

We have measured work only by cost.

We have measured success only by accumulation.

Deliver us from the reign of Mammon.

Teach workers their dignity.

Teach owners stewardship.

Teach rulers service.

Teach citizens responsibility.

Teach the wealthy generosity.

Teach the poor hope without humiliation.

Teach communities solidarity.

Teach institutions accountability.

Teach the Church communion.

Where markets serve life,

give them freedom.

Where markets become domination,

give us courage to restrain them.

Where government protects justice,

give it strength.

Where government becomes oppressive,

give citizens courage and lawful means of resistance.

Where technology heals,

give thanks.

Where technology dehumanizes,

give wisdom and restraint.

Where communities are broken,

raise builders.

Where institutions are corrupt,

raise reformers.

Where people are isolated,

raise friends.

Where workers are exploited,

raise advocates.

Where homes are lacking,

raise builders and wise leaders.

Where creation is wounded,

raise healers.

Where politics creates enemies,

raise peacemakers who do not abandon truth.

Protect us from false salvation.

No market can save us.

No state can save us.

No corporation can save us.

No party can save us.

No technology can save us.

No ideology can save us.

Teach us to use every institution without worshiping it.

Teach us to build without pride.

Teach us to reform without hatred.

Teach us to resist injustice without becoming unjust.

Teach us to seek peace without surrendering truth.

Teach us to hope without illusion.

May every workplace become more humane.

May every household become more secure.

May every community become more connected.

May every institution become more accountable.

May every person made invisible become visible.

May every possession become stewardship.

May every authority become service.

May every abundance become generosity.

May every wound enter the light.

May every falsehood be exposed.

May every domination end.

May creation be healed.

May the nations be reconciled.

May the forgotten be remembered.

May the last become visible.

May the lonely find communion.

May the Victorious Logos gather all things into truth and love.

Until the day when Mammon has nothing left to sell,

when domination has no throne,

when death has no kingdom,

and when creation rests in reconciled communion,

teach us to work.

Teach us to rest.

Teach us to give.

Teach us to receive.

Teach us to repair.

Teach us to build.

Teach us to love.

Amen.

Final Benediction

Go in peace.

Work without worshiping work.

Possess without being possessed.

Give without pride.

Receive without shame.

Rest without guilt.

Speak truth without hatred.

Seek justice without vengeance.

Build without illusion.

Hope without despair.

Remember the forgotten.

See the person hidden behind the abstraction.

Use power as service.

Use wealth as stewardship.

Use freedom for love.

And wherever you stand,

build signs of the Commonwealth.

May the grace of God sustain you.

May the wisdom of the Logos guide you.

May the Spirit form communion among you.

And may every work of justice, mercy, truth, and reconciliation anticipate the final healing of creation.

From Mammon toward communion.

From domination toward participation.

From isolation toward common life.

From fear toward hope.

Through the Victorious Logos.

Amen.

Glossary of Commonwealth Humanism

Key Terms in the Theology of the Victorious Logos and the Commonwealth Humanist Tradition

Introduction

Every social philosophy develops a vocabulary.

Words such as freedom, property, justice, community, market, state, labor, and equality are used by many traditions, but they do not always carry the same meaning.

This glossary clarifies the central concepts of Commonwealth Humanism and the Theology of the Victorious Logos.

The definitions are not intended as exhaustive philosophical treatments. They provide a concise reference for readers who wish to understand how major terms are used throughout this work.

Alienated Labor

Work experienced as separated from human meaning, participation, creativity, or control.

Alienated labor occurs when the worker experiences labor only as an external necessity performed for survival while possessing little connection to the purpose, process, or fruits of the work.

Commonwealth Humanism does not claim that every unpleasant task can be eliminated. It seeks institutions that reduce unnecessary alienation through dignity, participation, worker voice, skill development, fair compensation, and appropriate ownership structures.

Antichrist Pattern

A recurring structure of spiritual and social reversal in which domination presents itself as salvation.

The antichrist pattern appears wherever:

power becomes worship,

greed becomes virtue,

falsehood becomes necessity,

persons become means,

and domination disguises itself as freedom.

Within Commonwealth Humanism, the term does not identify every businessperson, market participant, government official, or political opponent as Antichrist.

It describes a pattern of inversion that may appear within markets, states, corporations, movements, religious institutions, and individuals.

Association

The voluntary organization of persons around shared purposes.

Examples include:

cooperatives,

unions,

religious communities,

professional associations,

neighborhood groups,

mutual-aid societies,

and cultural organizations.

Commonwealth Humanism considers association essential because human beings require institutions between isolated individualism and centralized political administration.

Authority

The legitimate exercise of responsibility and decision-making power.

Commonwealth Humanism distinguishes authority from domination.

Authority serves a legitimate purpose and remains accountable.

Domination treats power as self-justifying.

Authority may exist within:

households,

businesses,

cooperatives,

churches,

professional institutions,

and governments.

The Commonwealth does not seek the abolition of authority. It seeks its transformation into responsible service.

Babylon

A biblical and theological symbol of civilization organized through the convergence of:

imperial power,

luxury,

violence,

economic exploitation,

and spiritual idolatry.

Within the Theology of the Victorious Logos, Babylon is not limited to one ancient city or empire. It represents a recurring

civilizational pattern in which wealth and domination reinforce one another.

The opposite of Babylon is not primitive isolation, but reconciled civilization: the Holy City.

Capital

Accumulated resources used for productive activity.

Capital may include:

money,

machinery,

buildings,

infrastructure,

intellectual property,

and productive equipment.

Commonwealth Humanism does not regard capital as inherently evil.

The central questions are:

Who owns capital?

How is it governed?

What purposes does it serve?

Who bears the risks?

Who receives the benefits?

Capital is a tool.

It becomes dangerous when ownership produces unaccountable domination.

Capitalism

An economic system characterized by substantial private ownership of productive capital, wage labor, market exchange, investment, and profit-seeking enterprise.

Commonwealth Humanism distinguishes between markets and capitalism.

Markets existed before modern capitalism and may exist within many institutional arrangements.

The Commonwealth Humanist critique focuses especially upon capitalism when it becomes an absolutized social order in which:

capital dominates labor,

wealth concentrates political power,

human value becomes confused with market value,

and economic relationships become detached from moral responsibility.

Codetermination

A governance structure through which workers receive formal representation within enterprise decision-making, often through representation on supervisory or corporate boards.

Commonwealth Humanism considers codetermination one possible method of economic democratization.

It does not assume that every organization must use an identical model.

The principle is that those deeply affected by long-term economic decisions may deserve institutional voice.

Common Good

The social conditions that allow persons and communities to flourish together.

The common good is not merely the sum of individual preferences.

It includes goods that are shared or relational, such as:

public safety,

social trust,

clean environments,

infrastructure,

stable institutions,

justice,

education,

and peace.

Commonwealth Humanism rejects both collectivism that erases the person and individualism that denies shared obligations.

Commonwealth

A social order oriented toward shared flourishing, distributed participation, accountable power, stewardship, solidarity, and human dignity.

The Commonwealth is neither the total state nor a society of isolated market actors.

It includes:

persons,

households,

associations,

businesses,

cooperatives,

religious communities,

local governments,

regional institutions,

and the constitutional state.

The Commonwealth is plural.

Its unity arises through ordered relationship rather than centralized absorption.

Commonwealth Humanism

The social, economic, and political philosophy developed in this work.

Commonwealth Humanism affirms:

the primacy of the human person,

the relational nature of freedom,

the dignity of work,

property as stewardship,

markets as tools,

economic pluralism,

worker participation,

subsidiarity,

solidarity,

constitutional democracy,

ecological responsibility,

and peaceful institutional transformation.

Its theological horizon is the victory of the Logos over every form of domination and dehumanization.

Commonwealth State

A constitutional and democratic state ordered toward the common good while respecting subsidiarity, pluralism, civil society, and personal freedom.

The Commonwealth State is expected to possess sufficient capacity to:

protect rights,

maintain law,

provide public goods,

regulate concentrated power,

protect fair competition,

maintain infrastructure,

and administer legitimate social insurance.

It is neither a minimal state incapable of confronting private domination nor a total state that absorbs independent social life.

Communion

Unity in relationship without the destruction of difference.

Communion is the central social and theological category of the Theology of the Victorious Logos.

Communion is not collectivist absorption.

It does not erase:

personhood,

difference,

freedom,

or distinction.

It describes a relational order in which persons participate in common life while remaining genuinely themselves.

The opposite of communion is not individuality.

The opposite is alienation and domination.

Consumerism

A cultural system in which consumption becomes a primary source of:

identity,

status,

meaning,

and emotional regulation.

Commonwealth Humanism distinguishes consumption from consumerism.

Human beings legitimately consume goods.

Consumerism begins when purchasing becomes a substitute for meaning and when permanent dissatisfaction is economically cultivated.

Cooperative

An organization owned or governed according to cooperative principles by members who participate in its economic or social purpose.

Forms include:

worker cooperatives,

consumer cooperatives,

housing cooperatives,

agricultural cooperatives,

and financial cooperatives.

Commonwealth Humanism values cooperatives as one component of economic pluralism.

It does not regard them as automatically virtuous.

Cooperatives require competent governance, accounting, management, and accountability.

Creation as Gift

The theological principle that existence is received before it is possessed.

Human beings do not create the fundamental conditions of their own existence.

Life, nature, social inheritance, language, culture, and the accumulated knowledge of previous generations are received.

This does not abolish achievement.

It places achievement within gratitude.

The principle of creation as gift stands against the illusion of absolute self-creation.

Democratic Economy

An economy in which opportunities for participation extend beyond consumer choice and periodic political elections.

Economic democracy may include:

collective bargaining,

worker representation,

employee ownership,

cooperatives,

codetermination,

profit sharing,

and participatory local institutions.

Commonwealth Humanism does not require every enterprise to operate through identical democratic procedures.

It seeks broader distribution of voice and power.

Distributed Ownership

The broad dispersal of productive and personal property across society.

Commonwealth Humanism favors structures that allow more people to possess:

homes,

savings,

business equity,

cooperative shares,

retirement assets,

and other forms of productive wealth.

Distributed ownership is considered a protection against both oligarchic capitalism and excessive state centralization.

Domination

Power exercised in a manner that reduces another person or community to dependency, instrumentality, or arbitrary subordination.

Domination may be:

political,

economic,

social,

technological,

or cultural.

Commonwealth Humanism distinguishes inequality from domination.

Not every difference in income, authority, skill, or responsibility constitutes domination.

The key question is whether power remains accountable and compatible with human dignity.

Economic Democracy

The extension of meaningful participation and accountability into economic institutions.

Economic democracy may involve:

worker voice,

collective bargaining,

cooperative ownership,

employee ownership,

works councils,

codetermination,

and community participation.

It seeks neither the politicization of every workplace decision nor the elimination of expertise.

Its purpose is to prevent economic power from becoming entirely unaccountable to those affected by it.

Economic Pluralism

The principle that a healthy economy should contain multiple forms of ownership and organization.

These may include:

family businesses,

independent firms,

partnerships,

corporations,

cooperatives,

mutual societies,

credit unions,

public utilities,

municipal enterprises,

and nonprofit institutions.

Commonwealth Humanism rejects the belief that one ownership model is appropriate for every economic activity.

Economy of Gift

The sphere of human relationship governed primarily by generosity, gratitude, reciprocity, and non-commercial giving.

Examples include:

family care,

friendship,

hospitality,

volunteering,

mutual aid,

and religious service.

The economy of gift does not eliminate exchange.

It reminds society that not every valuable relationship can be reduced to contract or price.

Enough

The principle of sufficiency.

Enough does not require identical living standards or the rejection of comfort, beauty, innovation, or improvement.

It means recognizing that unlimited accumulation cannot provide unlimited meaning.

The concept of enough protects persons and societies from permanent dissatisfaction.

Eschatological Commonwealth

The theological horizon of reconciled creation under the victory of the Logos.

The eschatological Commonwealth is not identical with any historical economic system, political party, or government.

It represents:

communion without domination,

justice without vengeance,

unity without erasure,

abundance without hoarding,

and creation restored to right relationship.

Historical Commonwealth Humanism seeks provisional signs of this future without claiming to manufacture the Kingdom of God.

Freedom

The capacity for responsible agency, participation, relationship, and the pursuit of the good.

Commonwealth Humanism rejects definitions of freedom limited to non-interference alone.

A person may be formally free while lacking realistic access to:

housing,

education,

mobility,

healthcare,

or economic opportunity.

At the same time, Commonwealth Humanism rejects the belief that freedom can be created through unlimited state control.

Freedom requires both protection from domination and access to meaningful participation.

Grace

Gift that cannot be purchased, earned as a commodity, or possessed as private superiority.

Within the Theology of the Victorious Logos, grace reveals the deepest structure of reality as gift.

The economy of grace stands in contrast to Mammon.

Mammon measures.

Grace gives.

Mammon calculates worth.

Grace restores relationship.

Human Dignity

The inherent worth of the human person independent of:

wealth,

productivity,

employment,

intelligence,

citizenship,

physical ability,

age,

or social status.

Human dignity is the moral foundation of Commonwealth Humanism.

Institutions must be judged according to whether they recognize or violate this dignity.

Institutional Conversion

The transformation of an institution's:

purpose,

incentives,

governance,

culture,

and practices

toward greater justice and human flourishing.

Commonwealth Humanism does not limit conversion to private spiritual experience.

Businesses, churches, unions, governments, and financial institutions can also require structural repentance and reform.

Intermediate Institutions

Organizations existing between the isolated individual and centralized state authority.

Examples include:

families,

religious communities,

cooperatives,

unions,

professional associations,

neighborhood organizations,

charities,

and cultural institutions.

Commonwealth Humanism considers intermediate institutions essential for social trust and democratic life.

Justice

The right ordering of relationships through truth, fairness, accountability, restitution, and protection of dignity.

Justice is not identical with revenge.

Nor is it sentimental permissiveness.

Commonwealth Humanism understands justice as the restoration of truthful relationship wherever possible.

Labor

Human activity directed toward producing, maintaining, caring for, creating, or serving.

Labor includes more than formal wage employment.

It may include:

caregiving,

domestic work,

volunteer work,

craft,

and community service.

Commonwealth Humanism seeks to restore visibility to forms of labor frequently ignored by market valuation.

Logos

The divine Word, Wisdom, Reason, and ordering principle through whom creation comes into being and through whom creation is reconciled.

Within Christian theology, the Logos is identified with Jesus Christ.

The Theology of the Victorious Logos understands Christ not merely as a private religious figure but as the cosmic center of creation, reconciliation, and restored communion.

Mammon

Wealth transformed into a rival spiritual authority.

Mammon is not identical with money itself.

Money is a tool.

Mammon appears when wealth becomes:

identity,

security,

ultimate loyalty,

and the measure of human value.

A society under Mammon increasingly interprets:

time,

relationships,

nature,

and human beings

through the logic of price.

Market

A system or social space in which goods and services are exchanged.

Commonwealth Humanism considers markets useful mechanisms for many forms of economic coordination.

It rejects both market abolitionism and market absolutism.

Markets require moral, legal, and institutional boundaries.

They are tools within society.

Society does not exist merely as an extension of the market.

Market Absolutism

The belief that market mechanisms should govern nearly every sphere of human life and that market outcomes possess inherent moral legitimacy.

Commonwealth Humanism rejects this view.

Markets can coordinate exchange.

They cannot determine ultimate human value.

Mutual Aid

Voluntary reciprocal assistance among persons or communities.

Mutual aid may involve:

food,

transportation,

financial assistance,

childcare,

repair,

visitation,

or emergency support.

Commonwealth Humanism values mutual aid because it transforms solidarity from sentiment into practice.

Oligarchy

A political or social order in which a small group possesses disproportionate power.

Economic oligarchy occurs when concentrated wealth becomes concentrated political influence.

Commonwealth Humanism opposes oligarchy through:

distributed ownership,

competition policy,

transparent government,

plural media,

civil society,

and constitutional accountability.

Participation

Meaningful involvement in institutions affecting one's life.

Participation may involve:

voting,

representation,

membership,

consultation,

ownership,

collective bargaining,

or governance.

Participation does not require that every person make every decision.

It requires institutions that do not reduce persons to passive subjects.

Person

A relational being possessing inherent dignity and irreducible value.

Commonwealth Humanism rejects the reduction of the person to:

consumer,

worker,

taxpayer,

voter,

debtor,

or biological organism alone.

The person exists through relationships while remaining distinct.

The social order should protect both communion and personal integrity.

Political Idolatry

The treatment of:

politicians,

parties,

states,

nations,

or political movements

as objects of ultimate loyalty or salvation.

Commonwealth Humanism encourages political participation while rejecting political messianism.

No election creates the Kingdom of God.

No politician is the Logos.

Private Property

Property held by individuals or private associations.

Commonwealth Humanism affirms private property while rejecting absolute ownership without obligation.

Private property can protect:

freedom,

privacy,

family stability,

initiative,

and independence.

Its exercise remains subject to justice and stewardship.

Public Good

A good or service whose benefits extend broadly across society and may not be adequately provided through ordinary market mechanisms alone.

Examples may include:

public safety,

infrastructure,

environmental protection,

basic research,

and certain forms of public health.

Commonwealth Humanism supports public provision where the nature of the good requires collective coordination.

Reconciliation

The restoration of truthful relationship after alienation, injustice, or conflict.

Reconciliation does not mean pretending harm never occurred.

It requires:

truth,

judgment,

repentance,

and repair.

Within the Theology of the Victorious Logos, reconciliation is ultimately cosmic in scope.

Reform

A change to an institution, law, or practice intended to improve its operation or justice.

Commonwealth Humanism rejects the simplistic belief that all reform is meaningless.

A reform becomes transformative when it changes:

ownership,

power,

participation,

incentives,

or access

in a durable way.

Restorative Judgment

Theological judgment understood as the revelation of truth ordered toward healing and restoration.

Restorative judgment does not deny consequences.

It rejects both moral indifference and eternalized vengeance.

The purpose of judgment is the defeat of falsehood and the restoration of right relationship.

Sabbath

A sacred rhythm of rest, worship, delight, and freedom from continuous production.

Within Commonwealth Humanism, Sabbath is also a social principle.

It declares that human beings exist for more than work.

Time cannot be reduced entirely to economic value.

Social Insurance

Institutions that pool risk across society or large groups to protect people from catastrophic insecurity.

Examples include protection against:

unemployment,

disability,

illness,

and destitution in old age.

Commonwealth Humanism supports social insurance as an expression of solidarity while remaining open to different institutional forms.

Solidarity

Recognition of shared human interdependence expressed through practical responsibility.

Solidarity is more than emotion.

It becomes institutional through:

mutual aid,

social insurance,

worker organization,

public goods,

and community support.

Solidarity should strengthen participation rather than create unnecessary dependency.

Stewardship

The responsible use of possessions, authority, resources, and institutions for purposes beyond private self-interest alone.

Stewardship applies to:

money,

property,

business ownership,

political authority,

technology,

and creation.

The steward possesses real responsibility but not absolute sovereignty.

Subsidiarity

The principle that decisions should be made at the smallest competent level.

Higher institutions should not unnecessarily absorb functions that persons, households, associations, businesses, municipalities, or regions can perform adequately.

Subsidiarity must be joined to solidarity.

A lower institution should not be abandoned when it genuinely lacks capacity.

Theosis

Participation in divine life through grace.

Within the Theology of the Victorious Logos, theosis provides an anthropology radically different from consumerism.

The destiny of the person is not infinite consumption.

It is transformation in communion with God.

Universal Reconciliation

The theological hope that the final victory of divine love will overcome alienation and reconcile creation through the Logos.

Within this framework, universal reconciliation does not deny:

judgment,

truth,

or purification.

It affirms that evil and domination do not possess eternal victory.

Victorious Logos

The central theological title of this system.

The Victorious Logos is Christ understood as the divine Word through whom creation comes into being, through whom history receives meaning, and through whom all things are reconciled.

The victory of the Logos is not the triumph of coercive power.

It is the ultimate victory of:

truth over falsehood,

communion over alienation,

love over domination,

and life over death.

Work

Purposeful human activity involving:

creation,

maintenance,

care,

service,

cultivation,

or repair.

Commonwealth Humanism distinguishes work from employment.

Not all work is paid.

Not all paid activity contributes equally to the common good.

The moral purpose of economic life is to order work toward human flourishing.

Worker Cooperative

An enterprise substantially owned and democratically governed by its workers.

Worker cooperatives represent one model of distributed ownership and economic democracy.

Commonwealth Humanism supports their development while recognizing practical challenges involving:

capitalization,

management,

growth,

governance,

and succession.

Works Council

A representative workplace body through which employees participate in consultation or decision-making concerning defined workplace matters.

These may include:

safety,

scheduling,

training,

and organizational change.

Commonwealth Humanism regards works councils as one possible institution of worker voice.

Closing Definition

Commonwealth Humanism in One Statement

Commonwealth Humanism is a personalist, pluralist, democratic, participatory, and spiritually grounded social philosophy that seeks to order economic life toward human

dignity and communion through distributed ownership, worker participation, responsible markets, accountable government, strong civil society, social solidarity, ecological stewardship, and peaceful institutional transformation under the theological horizon of the Victorious Logos.

Its central conviction is:

The human person must never become merely a means.

Its central economic principle is:

The economy exists for human flourishing.

Its central political principle is:

Power must become accountable service.

Its central social principle is:

Freedom requires communion.

Its central spiritual principle is:

Creation is gift.

Its central eschatological hope is:

The Logos is victorious, and domination does not possess the final word.

The Commonwealth Humanist Catechism

A Question-and-Answer Guide to the Commonwealth of the Victorious Logos

Introduction

The Commonwealth Humanist Catechism presents the central teachings of Commonwealth Humanism in a concise question-and-answer form.

It is intended for personal study, reading groups, churches, educational circles, cooperatives, and communities seeking to understand the social implications of the Theology of the Victorious Logos.

This catechism is not a replacement for Scripture, the historic Christian creeds, or the theological traditions of the Church.

It is a guide to a particular social theology.

Its central question is:

How should human beings organize economic and social life if creation is gift, every person possesses dignity, and

the final destiny of creation is communion in the Victorious Logos?

Its answer begins with a simple conviction:

The economy exists for the human person. The human person does not exist for the economy.

Part I

The Foundations

1. What is Commonwealth Humanism?

Commonwealth Humanism is a Christian social philosophy that seeks to order economic, political, and communal life toward human dignity, participation, stewardship, solidarity, freedom, and communion.

It rejects the reduction of society to either isolated individuals competing in markets or passive subjects administered by a centralized state.

It seeks a plural social order composed of persons, households, churches, businesses, cooperatives, unions, associations, municipalities, and constitutional government.

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2. What is the theological foundation of Commonwealth Humanism?

Its theological foundation is the Theology of the Victorious Logos.

The Logos is the divine Word through whom creation comes into being and through whom creation is reconciled.

The victory of the Logos is the ultimate triumph of:

truth over falsehood,

communion over alienation,

love over domination,

healing over corruption,

and life over death.

---

3. What does Commonwealth Humanism believe about creation?

Creation is gift.

Human beings receive existence before they achieve anything.

We receive:

life,

the earth,

language,

culture,

knowledge,

community,

and the inheritance of previous generations.

Because creation is gift, possession can never mean absolute moral sovereignty.

What we possess must be understood through stewardship.

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4. What is the human person?

The human person is an irreducible being of dignity created for relationship and communion.

A person cannot be reduced to being merely:

a worker,

a consumer,

a taxpayer,

a voter,

a debtor,

a customer,

or a unit of production.

Economic categories describe aspects of human activity.

They do not define the whole person.

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5. What is human dignity?

Human dignity is the inherent worth of every person.

It does not depend upon:

wealth,

employment,

productivity,

intelligence,

citizenship,

age,

health,

or social status.

A society may recognize differences in role, responsibility, skill, and authority without denying the equal dignity of persons.

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6. What is communion?

Communion is unity in relationship without the destruction of difference.

Communion does not erase personhood.

It perfects relationship.

The Commonwealth seeks social institutions in which persons can cooperate without becoming absorbed into a collective and remain free without becoming isolated.

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7. What is the opposite of communion?

The opposite of communion is alienation.

Alienation occurs when persons become separated from:

one another,

meaningful participation,

the purpose of their work,

creation,

community,

and ultimately God.

Domination is one institutional expression of alienation.

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8. What is Mammon?

Mammon is wealth transformed into a spiritual authority.

Money itself is a tool.

Mammon appears when wealth becomes:

identity,

security,

ultimate loyalty,

and the measure of human worth.

Mammon teaches that everything has a price.

The Gospel reveals that creation is gift.

9. Is wealth evil?

No.

Wealth is a form of power and therefore a form of responsibility.

It may be used for:

security,

investment,

enterprise,

beauty,

education,

generosity,

and the building of institutions.

Wealth becomes spiritually destructive when it becomes an idol, an instrument of domination, or an excuse for indifference.

---

10. Is poverty holy?

Poverty is not automatically holy.

Voluntary simplicity may be a spiritual discipline.

Involuntary deprivation is different.

Hunger, homelessness, preventable suffering, and economic insecurity should not be romanticized.

The Commonwealth seeks material sufficiency without consumerist excess.

Part II

Work and the Economy

11. What is the purpose of the economy?

The purpose of the economy is to serve human flourishing.

Economic life should help provide:

food,

shelter,

clothing,

transportation,

health,

education,

culture,

security,

and opportunities for meaningful participation.

The economy is a means.

It is not the final purpose of human existence.

---

12. What is work?

Work is purposeful human activity involving creation, care, service, cultivation, maintenance, or repair.

Not all work is paid.

Caregiving, household labor, volunteering, artistic creation, and community service may all be genuine forms of work.

---

13. Why does work possess dignity?

Work possesses dignity because the worker is a person.

The dignity of work does not depend entirely upon social prestige or income.

The person performing necessary work must never become socially invisible merely because the market assigns the work a low price.

---

14. Does Commonwealth Humanism support private enterprise?

Yes.

Private enterprise can serve genuine human needs, encourage initiative, distribute decision-making, create employment, and support innovation.

But enterprise must remain accountable to:

workers,

customers,

law,

community,

and creation.

Economic freedom does not include a right to exploitation.

15. Does Commonwealth Humanism support markets?

Yes, within limits.

Markets can coordinate exchange and decentralized knowledge.

They can encourage experimentation and enterprise.

But markets are tools.

They cannot determine the value of:

human life,

conscience,

friendship,

citizenship,

or worship.

Markets should govern what markets can govern well.

They should not become the organizing principle of all existence.

16. Is Commonwealth Humanism capitalist?

Commonwealth Humanism is neither an unqualified defense of capitalism nor a program for complete state ownership.

It accepts:

markets,

private property,

enterprise,

investment,

and profit

while seeking to transform economic power through:

distributed ownership,

worker participation,

cooperatives,

unions,

competition policy,

social insurance,

and accountable public institutions.

17. Is Commonwealth Humanism socialist?

Not in the sense of universal state ownership, centralized economic planning, or the abolition of private property.

Commonwealth Humanism may share certain concerns with democratic socialist traditions, particularly concerning worker dignity, concentrated wealth, and social security.

But it maintains an economically pluralist order containing many forms of ownership.

---

18. What is economic pluralism?

Economic pluralism is the coexistence of different forms of economic organization.

These may include:

family businesses,

independent enterprises,

corporations,

partnerships,

worker cooperatives,

consumer cooperatives,

credit unions,

mutual societies,

public utilities,

municipal enterprises,

and nonprofit institutions.

Different goods may require different institutional forms.

---

19. What is economic democracy?

Economic democracy is the expansion of meaningful participation within economic life.

It may include:

collective bargaining,

works councils,

codetermination,

worker cooperatives,

employee ownership,

profit sharing,

and other forms of worker voice.

Economic democracy does not require every workplace decision to be decided by referendum.

It requires that economic power not become entirely unaccountable.

---

20. What is distributed ownership?

Distributed ownership means broadening access to property and productive wealth.

This may include wider ownership of:

homes,

savings,

business equity,

cooperative shares,

retirement assets,

and productive property.

Distributed ownership can protect freedom by preventing excessive concentration of economic power.

Part III

Property and Stewardship

21. Does Commonwealth Humanism affirm private property?

Yes.

Private property can protect:

privacy,

security,

independence,

family stability,

initiative,

and creativity.

But property is not absolute.

Ownership creates responsibility.

22. What is stewardship?

Stewardship is the responsible use of possessions and power for purposes beyond private self-interest alone.

Stewardship applies to:

money,

land,

businesses,

technology,

political authority,

and natural resources.

The steward possesses genuine responsibility but not absolute sovereignty.

---

23. May a person seek prosperity?

Yes.

There is nothing inherently wrong with seeking:

stability,

a home,

savings,

a successful enterprise,

or material comfort.

The spiritual danger begins when prosperity becomes ultimate identity or when one person's abundance depends upon another person's degradation.

---

24. What does Commonwealth Humanism teach about inheritance?

Inheritance can provide continuity and family stability.

However, very large concentrations of inherited wealth can create permanent economic dynasties and oligarchic power.

The Commonwealth seeks to balance:

family continuity,

property rights,

opportunity,

and the prevention of entrenched oligarchy.

---

25. What is the meaning of enough?

Enough is the principle of sufficiency.

It means recognizing that unlimited accumulation cannot produce unlimited fulfillment.

The precise meaning of enough differs according to:

family size,

responsibility,

location,

and circumstance.

The principle remains that desire should not be manipulated into permanent dissatisfaction.

Part IV

Workers and Enterprise

26. What does the worker deserve?

The worker deserves:

dignity,

safe conditions,

honest compensation,

clear expectations,

appropriate rest,

and meaningful opportunities for voice.

The precise forms will differ across industries and institutions.

---

27. Does Commonwealth Humanism support unions?

Yes.

Workers possess the right to associate and organize.

Unions can protect workers from arbitrary power and provide a structure for negotiation.

However, unions themselves must remain:

democratic,

transparent,

accountable,

and free from corruption.

No institution is beyond moral judgment.

---

28. What is a worker cooperative?

A worker cooperative is an enterprise substantially owned and democratically governed by its workers.

Worker cooperatives can increase:

participation,

ownership,

responsibility,

and shared benefit.

They are not automatically successful.

They require competent:

management,

finance,

governance,

and long-term planning.

29. Does Commonwealth Humanism oppose employers?

No.

Employers and entrepreneurs can perform socially valuable functions.

They may:

organize production,

take risks,

develop innovations,

coordinate resources,

and create institutions.

The Commonwealth Humanist question is not whether authority exists, but whether authority becomes accountable stewardship.

---

30. What is the responsibility of management?

Management should coordinate people and resources competently while respecting human dignity.

Good management requires:

clear communication,

fair evaluation,

responsible scheduling,

safety,

discipline without humiliation,

and honest decision-making.

Competence is a moral responsibility.

Part V

Government and Politics

31. What is the purpose of government?

Government exists to maintain a just civil order and serve the common good.

Its responsibilities may include:

protecting rights,

maintaining law,

providing public goods,

regulating concentrated power,

protecting competition,

building infrastructure,

and maintaining legitimate systems of social protection.

---

32. Does Commonwealth Humanism support a large state?

The question is not simply whether government is large or small.

The better questions are:

Is government competent?

Is it accountable?

Is it constitutional?

Is it transparent?

Does it respect subsidiarity?

Does it serve the common good?

Some tasks require large-scale coordination.

Others should remain local or voluntary.

---

33. What is subsidiarity?

Subsidiarity means that decisions should generally be made at the smallest competent level.

A higher institution should not unnecessarily absorb responsibilities that can be handled by:

persons,

households,

associations,

businesses,

municipalities,

or regions.

But subsidiarity does not mean abandonment.

Higher institutions should assist when lower institutions genuinely lack capacity.

---

34. What is solidarity?

Solidarity is recognition of human interdependence expressed through practical responsibility.

Solidarity may become visible through:

mutual aid,

social insurance,

worker organization,

public goods,

and community institutions.

Solidarity should empower participation rather than create unnecessary passivity.

---

35. Does Commonwealth Humanism support democracy?

Yes.

It supports constitutional democracy, peaceful transfers of power, political pluralism, lawful opposition, civil liberties, and accountable government.

Democracy is imperfect.

But concentrated political power without peaceful accountability is more dangerous.

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36. What is political idolatry?

Political idolatry occurs when a:

leader,

party,

nation,

state,

or movement

is treated as an object of ultimate loyalty.

No political leader is the Logos.

No political party is the Kingdom of God.

No election is the final judgment.

---

37. Does Commonwealth Humanism support political violence?

It seeks peaceful, democratic, constitutional, and institutional transformation.

It rejects:

terrorism,

political assassination,

collective punishment,

and fantasies of purification through mass violence.

The means used to build a society help shape the society that emerges.

---

38. What is oligarchy?

Oligarchy is rule by a small group possessing disproportionate power.

Economic concentration can become political concentration.

Commonwealth Humanism seeks to resist oligarchy through:

distributed ownership,

competition policy,

campaign transparency,

plural media,

civil society,

and constitutional accountability.

Part VI

Community and Civil Society

39. Why is community necessary?

Human beings are relational.

Neither the isolated individual nor the centralized state is sufficient for human flourishing.

People require durable institutions of belonging and cooperation.

---

40. What are intermediate institutions?

Intermediate institutions are organizations existing between the individual and the centralized state.

Examples include:

families,

churches,

unions,

cooperatives,

neighborhood associations,

charities,

professional organizations,

and cultural societies.

These institutions teach cooperation and create social trust.

---

41. What is mutual aid?

Mutual aid is reciprocal assistance among persons and communities.

It may involve:

food,

transportation,

financial assistance,

childcare,

repair,

visitation,

or emergency support.

Mutual aid turns solidarity into practice.

---

42. Does charity replace justice?

No.

Charity and justice are related but distinct.

A meal may relieve immediate hunger.

Justice asks why hunger persists.

A society requires both immediate mercy and institutional reform.

---

43. Does government replace community?

No.

Government can provide necessary services and protections.

It cannot manufacture:

friendship,

belonging,

love,

trust,

or genuine fellowship.

A healthy Commonwealth requires both public institutions and strong civil society.

Part VII

Technology and Creation

44. Is technology good or evil?

Technology is neither automatically good nor automatically evil.

Technology embodies human power.

Its moral meaning depends upon:

purpose,

design,

ownership,

governance,

and consequences.

---

45. How should new technology be judged?

Ask:

Does it serve genuine human needs?

Does it protect dignity?

Does it concentrate unaccountable power?

Does it manipulate attention?

Does it increase surveillance?

Does it eliminate dangerous work?

Does it distribute benefits fairly?

The question is not only whether something can be built.

The question is what kind of life it encourages.

---

46. What does Commonwealth Humanism teach about creation?

Creation is gift and inheritance.

Human beings may use natural resources, but use must remain joined to stewardship.

The earth cannot be treated as an infinite warehouse.

---

47. Does ecological responsibility require economic collapse?

No.

Commonwealth Humanism seeks ecological transition through:

innovation,

conservation,

infrastructure,

repair,

responsible regulation,

and realistic planning.

Workers and vulnerable communities should not be treated as disposable obstacles to ecological reform.

Part VIII

The Church and the Commonwealth

48. What is the Church's social responsibility?

The Church must proclaim the Gospel and embody communion.

This includes concern for the:

poor,

lonely,

unemployed,

elderly,

displaced,

and forgotten.

The Church cannot solve every economic problem.

But it must not become indifferent to material suffering.

---

49. Should the Church control the state?

No.

Commonwealth Humanism supports religious freedom and institutional distinction between ecclesial and civil authority.

The Church should possess freedom to witness.

The state should not become an instrument of clerical domination.

---

50. Should Christians withdraw from politics?

No universal rule requires withdrawal.

Christians may participate as:

citizens,

officials,

workers,

organizers,

entrepreneurs,

and public servants.

But political participation must remain free from idolatry.

---

51. What is the Eucharistic meaning of the Commonwealth?

The Eucharistic table reveals an order in which grace is received rather than purchased.

At the table, worldly status cannot determine access to divine worth.

The Eucharist therefore challenges every social order that treats persons as commodities or permanent inferiors.

Sacramental communion calls Christians toward social responsibility.

Part IX

Justice and Reconciliation

52. What is justice?

Justice is the right ordering of relationships through:

truth,

fairness,

accountability,

protection,

and repair.

Justice is not identical with vengeance.

---

53. What is reconciliation?

Reconciliation is the restoration of truthful relationship after alienation or harm.

Reconciliation cannot be built upon denial.

It may require:

truth,

judgment,

repentance,

restitution,

and forgiveness.

---

54. Does forgiveness eliminate accountability?

No.

Forgiveness does not require pretending that harm never occurred.

A person may forgive while still supporting:

boundaries,

restitution,

discipline,

or lawful consequences.

Forgiveness rejects hatred as ultimate destiny.

---

55. What is restorative judgment?

Restorative judgment is judgment ordered toward truth, correction, purification, and healing.

It does not deny consequences.

It rejects the idea that vengeance is the final purpose of justice.

---

56. What is universal reconciliation?

Universal reconciliation is the theological hope that the victory of divine love through the Logos will ultimately overcome alienation and restore creation.

It does not deny judgment.

It affirms that evil does not possess eternal victory.

Part X

The Commonwealth Way of Life

57. How should a Commonwealth Humanist use money?

With:

awareness,

gratitude,

prudence,

and generosity.

Know what you earn.

Know what you spend.

Avoid unnecessary predatory debt where possible.

Build reasonable reserves.

Give according to capacity.

Refuse to measure personal worth through possessions.

---

58. How should a Commonwealth Humanist work?

Faithfully and honestly.

Develop skill.

Respect coworkers.

Refuse exploitation.

Support fair treatment.

Rest regularly.

Remember that occupation is part of identity but not the whole of personhood.

---

59. How should a Commonwealth Humanist consume?

Deliberately.

Before unnecessary purchases, ask whether the desire is based upon:

need,

genuine enjoyment,

anxiety,

status,

or manipulation.

Repair when practical.

Share when sensible.

Buy for use rather than performance.

---

60. Why is Sabbath important?

Sabbath declares that human beings exist for more than production.

Rest protects:

worship,

family,

friendship,

contemplation,

and delight.

A society without rest eventually treats the person as a machine.

---

61. What is the daily discipline of Commonwealth Humanism?

Receive life as gift.

Work faithfully.

Spend consciously.

Give regularly.

Rest deliberately.

Participate locally.

Speak truthfully.

Build patiently.

Protect the vulnerable.

Resist domination.

Practice hope.

Part XI

Difficult Questions

62. Can a wealthy person be a Commonwealth Humanist?

Yes.

The question is how wealth is understood and used.

A wealthy person must ask:

How was this wealth acquired?

How are workers treated?

What institutions does this wealth support?

Does abundance serve life?

Does wealth create domination?

Possession creates responsibility.

---

63. Can a business owner be a Commonwealth Humanist?

Yes.

A business owner can practice Commonwealth principles through:

fair employment,

responsible management,

honest products,

profit sharing,

employee ownership,

community investment,

and stewardship.

---

64. Can a socialist be influenced by Commonwealth Humanism?

Yes.

Commonwealth Humanism can share concerns with socialists regarding:

worker dignity,

oligarchy,

poverty,

and concentrated economic power.

But it rejects universal state ownership and economic monism.

---

65. Can a conservative be influenced by Commonwealth Humanism?

Yes.

Commonwealth Humanism shares certain concerns with conservative traditions regarding:

family,

community,

property,

local institutions,

civil society,

and social continuity.

But it rejects indifference toward economic domination and the absolutization of market outcomes.

---

66. Is Commonwealth Humanism left-wing or right-wing?

It does not fit neatly within this binary.

It may support proposals associated with different political traditions when they serve:

dignity,

participation,

stewardship,

solidarity,

freedom,

and the common good.

It judges policies by principles rather than tribal identity.

---

67. Is the Commonwealth a utopia?

No.

Commonwealth Humanism rejects the belief that history can produce a perfect society.

Every institution remains vulnerable to:

corruption,

error,

and unintended consequences.

The task is not perfection.

The task is faithful construction, evaluation, correction, and repair.

---

68. Why build institutions if they remain imperfect?

Because imperfection does not eliminate responsibility.

A hospital need not eliminate all illness to heal people.

A school need not eliminate ignorance to educate children.

A housing project need not solve every housing crisis to shelter families.

The refusal to act because perfection is impossible is another form of surrender.

---

69. What does it mean to build the Commonwealth where you stand?

It means beginning with the relationships and institutions actually within reach.

The household.

The workplace.

The church.

The neighborhood.

The business.

The cooperative.

The union.

The municipality.

The Commonwealth grows through connected acts of faithful institution-building.

---

70. What is the final hope of Commonwealth Humanism?

The final hope of Commonwealth Humanism is not perfect administration.

It is the victory of the Logos.

Human beings build provisional signs of justice.

God completes reconciliation.

We work without worshiping work.

We build without worshiping institutions.

We participate in politics without worshiping power.

We use money without worshiping wealth.

We hope because domination does not possess the final word.

The Short Commonwealth Catechism

What is the world?

Gift.

What is the human person?

A being of irreducible dignity created for communion.

What is work?

Participation in creation, care, service, maintenance, and repair.

What is property?

A real possession held under the moral responsibility of stewardship.

What is wealth?

Power that must become responsibility.

What is a market?

A useful tool of exchange that must remain morally and institutionally bounded.

What is government?

Necessary public authority that must remain constitutional and accountable.

What is freedom?

Responsible agency protected from domination and directed toward participation and love.

What is solidarity?

Interdependence transformed into responsibility.

What is subsidiarity?

Responsibility exercised at the smallest competent level with assistance where genuinely necessary.

What is justice?

Truthful relationship restored through fairness, accountability, protection, and repair.

What is Mammon?

Wealth enthroned as a spiritual master and measure of worth.

What is communion?

Unity in relationship without the destruction of personhood or difference.

What is the Commonwealth?

A plural social order seeking dignity, participation, stewardship, solidarity, freedom, and common flourishing.

What is our task?

To build signs of the Commonwealth wherever we stand.

What is our hope?

The victory of the Logos over alienation, domination, falsehood, and death.

Final Confession of the Commonwealth

We believe that creation is gift.

We believe that every human person possesses dignity beyond price.

We believe that work should serve life.

We believe that ownership creates responsibility.

We believe that markets are tools and not gods.

We believe that government is necessary and must remain accountable.

We believe that freedom requires community.

We believe that solidarity requires participation.

We believe that power must become service.

We believe that technology must remain subject to human judgment.

We believe that creation must be treated with gratitude and stewardship.

We believe that the poor must never become invisible.

We believe that the wealthy are called to responsibility.

We believe that workers deserve dignity and voice.

We believe that enterprises must serve genuine human needs.

We believe that communities must be rebuilt.

We believe that institutions can be reformed.

We believe that political opponents remain human beings.

We believe that justice must seek truth and restoration rather than hatred.

We believe that despair is a surrender to domination.

We believe that no market can save humanity.

We believe that no state can save humanity.

We believe that no political party can save humanity.

We believe that no technology can save humanity.

We believe that the Logos alone is victorious.

Therefore we will work without worshiping work.

We will possess without being possessed.

We will build without claiming perfection.

We will seek justice without worshiping vengeance.

We will participate without dominating.

We will give without pride.

We will receive without shame.

We will rest without guilt.

We will speak truth without hatred.

We will remember those made invisible.

We will repair what can be repaired.

We will reform what can be reformed.

We will build what must be built.

We will practice hope.

We will seek communion.

And wherever we stand,

we will build signs of the Commonwealth of the Victorious Logos.

From Mammon toward communion.

From domination toward participation.

From isolation toward common life.

From fear toward hope.

From possession toward stewardship.

Through the Victorious Logos.

Amen.